

The Athenian Mercury.

Saturday, October 19. 1695.

The following Copy of Verses were sent us by a young Lady, who is resolv'd to stand up for the interest of her Sex, give the age an Idea of what might be expected from it, if their Education was agreeable to their Capacity and Merit, the thoughts are pretty enough, and a few finishing Stroaks might set 'em off to better advantage; but as we received 'em, so we Print 'em without any Alterations.

A N

Hymn to Learning,

Written upon occasion of Ladies Dispising it in Womankind, &c.

DEDICATED

TO THE

Athenian Society,

By a Young Lady.

I.

Quest. 1. **H**ail sacred Learning! Thou that art the light, That brought the cheerful day; And chasedst quite away, Of Chas's old the long, the dismal Night.

Dark is the mind of Man and blind his Eye, Till thou the beauties of the World destroy;

He blindly feels about, and sore

Afflicted is to find the door,

Thou giv'st him inward light, a Key,

To enter in and find the way

Into his Heaven and Eternal day.

Man grovels on the Earth,

Weak like the Infant at his Birth,

Thou strengthens and inspires him from the ground, Then lifts him up and shews him Natur's Wonders,

all around;

And after this thou fixest him above,

Eternally in Happiness and Love.

II.

When the Almighty first began
To make his Creature Man,
Lifeless and Senseless lay
The pure and richly temper'd clay
Till a commanded spirit fit,
By Learned hands did endow it.

When first the Man awoke
He wondering at himself, arose, and walk'd, and spoke.
But 'twas not long e're new made Man did fall,
And lost his knowledge, Innocence and all.
He lost thee then, nor can we thee regain ;
Till by long train of thought.
We after thee have sought,
And to the life of Rationals attain.
Thou once recover'd dost to us restore
Some part of what we lost before ;
Thou teaches us the Golden Mean ; where we
Are happy and at rest,
Nor put up nor deprest,
By greatness or by Poverty.
That Riches can us blest,
But with a treacherous happiness ;
And that our Earthly Good,
Confists in necessary daily Food.
The Wretched thou dost raise, the Proud abate,
By shewing in a Glass,
As they by us do pass,
Of humane things the vain, the transient state.

III.

In every Age
That pass'd o're this Earthly Stage,
Thou hadst thy Votaries and Scholars true
To wisdoms Love, amidst the Vulgar crew ;
From antient Adam and his long liv'd Race,
Whose numerous years pursued natures trace ;
Down to wile Solomon that Kingly Sage,
That Glorious wonder of the Age ;
That Royal Herbalist, who saw,
And penetrated natures secret Law ;
In Birds, and Beast, and Trees, both great and small,
Down from the Cedar tall,
To th' humble Herb that creeps upon the Wall :
The Eastern Sages, did thy Rules observe,
China and India, do 'em still preserve ;
Not antient Greece alone, but Britains Shore,
Thy Laws explore.
The Bards of old Philosophers of late,
Serve and enlarge thy State.
Not Man, (Incroaching Man) alone,
Thy Laws and Light have known ;
Each Age produceth many a learned she ;
With thy Celestial fire,
The fair, the tender Sex thou dost inspire,
And far below the rest, the poor, the unworthy me.

III.

Oh, that the Illiterate and the brutish crew,
Thy Goodness, worth and bounty knew,
They would thee prize,
Like to their Eyes ;
Without which natures riches all are fled,
With darkness over-spread.
But fools love Ignorance, and Batt the night,
Toads haunt the Gloomy Shades, Owls hate the light.
Woman and Fools to no more knowledge bred,
Then but to please the taft, and tire the head ;
These only do despise thee ; This the band,
That censure what they do not understand.
But let the Vermine creep on Earth,
From whence they had their birth,
Lick up the poison, and on Venom feed ;
And like 'emselves an odious Issue breed ;
An Nobler Prize, shall entertain mine Eye,
The Soaring Eagle scorns the Earthly Fly.

IV.

In some far distant desert, where,
Ape, or Fox, or Lion, or Beare,
Have ever set their foot; nor so foul a man,
In follies service who consumes his Span;
Nor Envious Woman, that
Doth say she knows not what;
There out of reach of those,
That are learn'd Man or Woman's Foes,

Let me securely sit,
Accompanyd by Learning, Books and wit;
In such retirement ever let me be,
From noise and clamour, fears and Jealousy,
From pride, from desirous and from noisome freez;

There with few Books and Learnings help will I,
Study fit from alive, then, how to die.
Is it chregard that the young lady that is the Author
of this Poem, would send word to the Athenians how a
Letter might be directed to her?

Quest. 2. I have laboured under a burden these 4 years, and can no ways helpe it, I heartily beg your speedy advice, and your pardon for the impediency of my case, which is thus. Sometime since I married a Widow, and 2 or 3 weeks after our intermarriage, I was upon my wifes account (as was pretended) arrested in an action of 2000 l. being a debt upon bond for payment of 1000 l. upon which my wife was so far concerned, that she grew melancholly mad, (protesting all along that she knew nothing of it) whereby I could not be satisfied whether the said debt was real or not. However, the adverse party proceeded against me at Law, and at last the said debt, with interest, and costs, amounted to 1500 l. which I was forced to pay; My wife continued in the same distractedness of mind between 9 and 10 years afterwards to my charge by Apothecaries, Surgeons, Doctors, and otherwise, above 1000 l. more, which besides the debts and costs aforesaid paid, and the trouble all the while I underwent, I lost besides 500 l. and before this fraudently wronged of above 4000 l. all these crosses meeting together, and Creditors calling in for Money; I was forced to give Judgment for one debt, upon which execution issued and all I did taken from me, by means thereof and other troubles, I am ruined and live now in a private place privileged, being onely a drawer to a Vintner, of which Trade several years I was a Master, since which I could have advanced my fortune considerably by marriage, but then my Conscience will not permit me; and knowing I am in debt 300 l. more than I am worth; my troubles aforesaid being the occasion thereof. Pray therefore dear Gentlemen, give me your advice since my fortunes are such; I am young, not above 35 years old, and willing to live, what may be done to get my Creditors to let me have my liberty to be on the Change, and elsewhere, the place I now live in being to me onely like a Prison, and that my stay here in service will be so far from paying my debts, that so far as I can propose to my self, I must unavoidably be evictive all dayes of my life; herein you'll mighty oblige, your distressed servant.

Answ. There's no infallible way, but if you never try for it, you can ne're expect it. You shou'd get some prudent friend, who will really interest himself for you, to undertake yr busines, without you can prevail with your Creditors to meet you where you are; or cou'd find an honest good man amongst them that would undertake this Charitable act himself, who indeed wou'd be most likely to prevail with the rest. You must convince them you can never be in a condition to pay what you owe 'em whilst in this Station. And that if they'll give you your liberty, and time, you'll endeavour to do what you can to pay them all, or a part, as God shall make you able. And if they shou'd be so cruel to refuse this reasonable demand, 'tis true they'll debar you of a part of that liberty and happiness you might enjoy, but as for them they'll wholly lose all. If it shou'd be your hard fate to find them inexorable, we'd advise if possible you can make any interest by Money lent, or friends, to settle your self in any other part of the world, as in the West or East Indies, (tho' at first your post shou'd be but indifferent) and there perhaps you may find men less barbarous.

Quest. 3. Pray resolve this question, thead the young man that is forced to marry a young woman for his convenience, being compelled by the importunity of his parents; tho' he doth not love her; he had before settel'd his love upon an other, and promised her marriage, he desires to know if it is not lawfull for him to visit his first love sometimes.

Answ. By no means, whilst he continues to have the least love for her, since it will be a means to make him yet more indifferent to his wife, whom only now he is in duty bound to love.

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